

Wm Baker
A N
EPISTLE
O F
Friendly Advice
A N D
COUNSEL
T O T H E
People called *Quakers*,
I N T H E
City of *Bristol*.

*By the Mens Meeting of the
said PEOPLE.*

B R I S T O L :
Printed by *Joseph Penn*, Bookseller
in *Wine-street*, 1719.

THE
FRIENDLY ADVICE
AND
COUNSEL
TO THE
PEOPLE OF THE
CITY OF BRISTOL

PRINTED BY JAMES PEARSON, BOOKSELLER
IN THE CITY OF BRISTOL, 1719.



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O F

Friendly Advice & Counsel

TO THE

People called Quakers,

I N T H E

City of BRISTOL.



T having pleased God in
his great Wisdom and
Goodness, very Early
after the first Gathering
his Church and People
out of the many Ways and Worships
that are in the World, into his one Holy

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and

and Living Way, and pure Gospel And
 Worship in *Spirit and Truth*, to move that v
 upon the Spirits of our Fore-Fathers, Happ
 whom he had made Instrumental in Distu
 that great Work, to recommend to Prosp
 the Church so gathered, a certain ed by
 Order and Method of Government Meet
 as a necessary Means for its Preser Foun
 tion and Establishment: And that Chur
 Order so Recommended, consisting of fu
 in Yearly, Quarterly, and Monthly them
 Mens and Womens Meetings, with upon
 their several Services, being received break
 and approved by the Church then in Room
 being, it became an established Me our I
 thod of Government therein, and ha God
 so continued, and remains unto this Anar
 Day. And it appearing to us, tha der
 through the Blessing of God attend conte
 ing these Meetings, the good End ineff
 propos'd have been in a great Mea ed fo
 sure answered ; so that thereby th enter
 Church has been as a Garden enclos'd troubl
 Beautiful in its self, as well as de
 fended against the Injury of its Ene N
 mies, both from without and within the C
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And it being further observable, that when the Enemy of the Churches Happiness has had a Design to Disturb or Destroy its Peace and Prosperity, it has generally appeared by making a Breach upon these Meetings, either by striking at the Foundation of all Order in the Church, or by weak'ning the Hands of such as have been concern'd in them, well knowing that if he can, with upon any pretence whatsoever, but break down this Hedge, and in the Room of that good Order, which our Fore-Fathers in the Wisdom of God had set up, introduce a State of Anarchy and Confusion, or but render the Services of such Meetings contemptible, and by Consequence ineffectual, thereby a Door is opened for a Flood of Licentiousness to enter into the Church without Controul.

Now as the Care and Oversight of the Church in this City, is in the Course

Course of God's Providence fallen to our Lot; we thought it our Duty, in Discharge of that Trust we believe is Reposed in us, in the Love of God which seeks the Good of all; and in that Brotherly Affection, in which one Member of the Body ought to be concerned for the Welfare of another, to remind you of some Things, which, in the present State of the Church, we apprehend Necessary for you to know and consider.

In the first Place then, we again earnestly Recommend the Advices formerly given from this Meeting, contained in a certain Paper Printed and Published for the general Service of Friends in this City, Intituled, *Serious Admonition and Tender Advice*, &c. bearing Date 24th, 10th Month 1705, and sign'd *Thomas Callowhill*. And it is our renewed Advice and Exhortation that what is therein contain'd may be weightily considered and practis'd by all concern'd,

cern'd, That is, by all such who may
 in any Respect be esteemed Members
 of our Society : For as some of us
 were Witnesses of the honest upright
 Intention of our Elder Brethren who
 were Instrumental in giving forth
 these Advices ; so we know they con-
 tain nothing but what is agreeable to
 sound Doctrine ; and what becomes
 a Christian People to Observe and
 Practise, and therefore we doubt not
 but they have had, and we trust will
 still have their Service.

And we further tenderly Advise
 and Recommend to all Friends, that
 they will often call to Remembrance,
 that what they are truly to God,
 they are so by his Grace and Good
 Spirit, that it was the Light of this
 that first discovered to us the De-
 pravity and Corruption of our own
 Hearts, and Led us, so far as any
 of us are Led, out of the Evils and
 Enormities that are in the World,
 and still preserves us, so far as any
 are

are preserv'd from being again in-
 tangled and insnar'd with them; so
 that it may be truly said, that it is
 this alone is the Foundation of all
 good in us, and which helps us to
 Regulate our Conversation in every
 Station of Life, in the World, in
 the Church, in our Families, and
 in our private Retirements,

And therefore we tenderly Advise
 all Friends, that, as in their Begin-
 ning they were brought into an
 humble and tender Application to
 God in Spirit, for his Help and Af-
 sistance, to deliver them from those
 Evils to which they saw themselves
 in Bondage; So they may hold on
 in an humble and close Walking with
 him in Spirit, with their Minds
 often Exercised towards him in his
 Holy Gift, which alone will teach
 them the Fear of God, whereby they
 will be preserv'd from Evil, and
 their Hearts kept clean at all Times,
 and in all Places, and then no doubt

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And because through the good Providence of God so Ordering it, the Teachings and Instructions of his Holy Spirit, as well as the strong Consolation that is in it, have been from time to time most Eminently experienc'd in our solemn Meetings, appointed for the publick Worship and Service of God : We, believing that it is the Will of God, that these Meetings should be religiously kept up, both for our own Benefit, and to be a publick Standard and Testimony to the World, to which all tender Enquirers may have Opportunity to Resort; therefore we Beseech and Intreat all Friends, that they will be more Diligent in their Attendance at these Meetings, according to the Apostles Exhortation,

Let us consider one another to provoke unto Love and good Works, not forsaking the Assembling our Selves together, as the Manner of some is,

Heb. 10. 24
25.

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but

but exhorting one another, so much the more as ye see the Day approaching. For this we Observe, That in Proportion as any Person's Love to Religion, and his own Improvement in it, Increases or Diminishes, so generally his Attendance on the solemn Worship of God is more or less his Delight and Practice: For where either Hypocrisy or open Prophaness is lived in, and become a Persons Delight, how can it be acceptable to such an one, to put himself in the Way of a serious Inspection into himself: Whereas, he that doth Truth, the sincere, honest, upright hearted Man, Loves all Opportunities of a solemn Bringing himself, and his Actions to the Tryal.

Now the Benefit we receive in these our Meetings, tho' it all come from One and the same Fountain yet is convey'd to us several Ways Either immediately by the Teachings of God in our silent Waitings or

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him, opening our Understandings, according to our several States and Conditions; or else, by the Ministry of Others, Gifted and Qualified by Him, for the same good Ends. And because, according to the present State of the Church in this City, our Assemblies are made up in a great Measure of a Young Generation, the Offspring of our Antient Friends and Brethren, some of whom, by Reason of their tender Age, have need to be Instructed in *the first Principles of the Doctrines of the Gospel*, that they may set out rightly, and lay a right Foundation in the Way and Work of their Salvation: And Others of somewhat riper Age, who have begun well, may be in Danger sometimes of turning aside, through the many Provocations and Temptations, they are expos'd to in their Passage through this World, who may have need of some Help, Comfort and Support from their Brethren, in Order, that *they may make straight Steps, and*

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proceed

proceed rightly on their Way : And directed
 inasmuch, as there are Tender En- we de
 quirers come into our Meetings from dom,
 Abroad, some of whom have ancient C
 Eye upon us, as a peculiar People all you
 whom God has raised up, and placed in Re
 his Name among, and are therefore Instru
 in Expectation to find some Good a-are ne
 mong us : With respect to such as and Se
 these, much lies upon the *Ministry*, for Gentle
 their *Instruction, Information, Help* Sound
 and *Encouragement*. And therefore, *near to*
 we Request all who find themselves ation
 concerned to Minister in our Assem- times
 blies, that they have a tender Care That b
 over these, by Administ'ring to 'em the Gi
 both what is convenient for 'em, and is
what they are able to bear, with And i
 due Regard to their several Circum- may
 stances of Weakness and Infirmiti that y
 This is agreeable to the Practice of specia
 our Lord Jesus Christ himself; and *any of*
 of the Apostles who had the *Mind of Bond*
Christ, who used the same Caution withou
 towards the Churches in that Dayannot
 in which, as no doubt, they were st : V
 directed

John 16.
 12. 1 Cor.
 2. 16.
 chap. 3. v.
 1. 2.

and directed by the Wisdom of God; so
 n- we desire you may by the same Wis-
 mdom, be preserved in the same pru-
 andent Conduct towards all: That in
 leall your Services, whether they *consist*
 ed *in* Reproof, Exhortation, Rebuke,
 reInstruction or Doctrine, (all which
 a-are necessary in their proper Times
 asand Seasons) *the Peaceableness and*
 forGentleness, *as well as Purity and*
 HelpSoundness of that Wisdom may ap- Jam. 3. 17.
 re,pear to all: That the general Edifi-
 vesation of the Church, may be at all
 em-imes the One Thing in your View;
 areThat being the great End, for which
 'emne Gift of the Ministry was given,
 andand is continued in the Church.
 th And in Order that this Edification
 um-may not be Obstructed, we desire
 nitythat you would Endeavour, in an
 ce ofspecial Manner to preserve *the U-*
 andity of the Spirit, *which is the true*
 d ofBond of Peace in a Society, and
 tionwithout which, a Church or Society
 Daycannot be Edified, or indeed long sub-
 werast: Which Unity, is in an eminent
 ected and

and peculiar manner enjoyed by those who walk in the Light, as he is in the Light; yet so that it is not destroyed, but may be preserved among those of different Degrees of Growth in Experience, or even where Defects and Failings may appear in some: For as they are a part of that Number for whom Christ died, and to whom God, for Christ's sake, hath extended the Visitation of his Spirit; so while that Spirit is striving with them, tho' they may not be in all Things faithful to it, yet they are not therefore to be accounted cast away, and as such despised and set at nought, but to be considered as Objects of the Love of God, and his Spirit being in them, there is a Ground of Unity with them in a Degree, (for there are Degrees of Unity, as there are of Purity) and there is a ground likewise for those, that Labour in the same Spirit, to work upon for their Good, in which as it pleases God to

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perswade and draw such, out of their Unfaithfulness, into a faithful walking with him: So his Servants find themselves concerned, to take such by the Hand, and to draw and perswade with Cords of the same Love for the one good End, to Wit, the saving of their Souls: And this being a twofold Cord, which cannot easily be broken, must draw strongly, and it may be hoped prevail, especially when it appears, that the only Motive of all such Labour, is the Love of God, constraining them to it.

This good Qualification of Spirit we do therefore earnestly recommend to all concern'd. And we farther Request, that you carefully watch against every Thing in your selves, or others, that would obstruct this Edification, and *that Unity of Spirit, that is inseperable from* it: And that you endeavour by all Means, to preserve a good understanding with the Church in general, and

and especially to maintain a Place in the Affections of the *younger sort*. For as the Passions of these are strong, and their Judgments weak, so if they Apprehend themselves slighted, or openly Exposed, the Enemy may take occasion from thence to raise Resentments, and beget Prejudices in their Minds, which from small Beginnings, sometimes by insensible Steps, Ends in their Ruin. In which, tho' they are not Excusable, yet the utmost caution ought to be used, that no such Occasion be given them as may render your Labours for their good, however well intended, Fruitless and ineffectual. And therefore, as these Advices are principally intended, for the help and Instruction of the Youth, whom we think stand most in need of it, so we desire you, who Minister in our Assemblies, to Labour with us for their Preservation and Establishment, That our Care together may be, that both in our Religious Assemblies

Assemblies, and on *All* other Occasions, whatever we undertake to do for God, or the Good of his People, *may be done to Edification.*

Again, inasmuch as the Holy Apostle advises, that all Things in Religious Assemblies, be *done decently, and in Order*: We recommend these few Things relating to the external Decency of our publick Meetings; as first, That all Friends endeavour as much as possible, to Assemble at the time Appointed: It looks too much like Coldness and Indifferency, to make it Customary, to come in when near half the Time of the Meeting is Spent, besides the Disturbance and ill Example of it. Secondly, that Parents and Masters of Families take care of their Children and Servants there, that they do not depart before the Conclusion, or behave themselves unseemly during the Time of the Meeting. This may be done, either by ordering
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them, to sit by them, or Assigning
 them some Place within their View
 and Observation. Thirdly, foras-
 much as the appointing Time and
 Place of Meeting has always been
 the Business of the Elders of the
 Church, we desire that the Time of
 Concluding it, may be left to them,
 it being unseemly, that the Young
 Men should be in hast to Depart
 before the more Aged and Gravel
 part lead the Way. This indecent
 Practice, we conceive, would be
 prevented, if every one did but con-
 sider the Weight of that Business
 they ought to be concerned in at
 these Meetings; which is the Wor-
 ship of God, the most solemn and
 weighty Action we can be Exercise
 in through the whole Course of our
 Lives: If that were rightly con-
 sidered, it would have such an Effect
 upon the Mind to the Seasoning of
 it, that it would extend it self to
 the producing a solid Gravity and
 Seriousness in the Countenance, and
 whole

whole Behaviour : And then such would not rush out hastily, as if they were tired with the Performance of their Duty, and that the Service of God were a Drudgery, which is indeed, to those who are rightly Exercised in it *perfect Freedom*. Lastly, seeing we have with other Societies, agreed to Dedicate the first Day of the Week to the Service of God : Let us, as we agree to *keep a Day to the Lord*, according to the Apostles Advice, *keep it to him*, and not make Use of this Time, because it is a Cessation from outward Business; especially, that part of it, when Others are Assembled to Worship God, to make Visits one to another, or Travel or Ride A-board, unless when very special Occasions call for it, which whoever are in the Practice of, do plainly Declare, that they have not Religion very near at Heart : Seeing they are not at Leisure, for the Sake of such Occasions, to attend the Ser-

vice of it; for so little Time as is Brief
allotted for that Purpose, which is th
ought to be the great Business and our
Employment of their Lives.

As for the Concern that ought to art
be on all, for the Preservation of great
our Youth, we desire you may seri-Thing
ously lay to Heart, that the Welfare, and
Interest of our Society, in the
next Generation depends in a great
Measure, upon the Godly care of
Parents over their Children now in
Being: For tho' the Goodness of
God is such, that 'tis not to be doubt
ed, but he will in his Universal Love
visit them, and strive with them, yet
if they give way to Youthful Lusts,
which (as much now as ever) War
against the Soul, and their Parents,
and Superiours do not their Part in
restraining of 'em: It may be fear
ed, that the Grace of God, by which
he Visits 'em, may be bestowed
them in vain; to their own irrepara
ble Loss, and their Parents great
Grief.

is Grief and Disappointment: And if
 this should become the general State
 of our Youth, it will not be difficult
 to Gues, what will become of the
 next Generation. Now to do our
 part towards the preventing this
 of great Evil, we recommend these few
 Things to your serious Considera-
 tion.

First, It plainly appears, that Pa-
 rents, by all the Laws of God and
 of Man, as well as from the Nature
 and Reason of Things, have an un-
 doubted Authority over their Chil-
 dren: And it is as Evident, that
 this Authority, which Parents have
 over their Children, they ought to
 Exercise only for their Good: For
 their Children being a Trust com-
 mitted to their Charge, they are ac-
 countable to him that gave them
 the right or wrong Exercise of
 this Authority, and the Miscarriages
 which they may be permitted to fall
 into, for want of their due Care over
 them.

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The Care of Parents over Children, and the Duty of Children to Parents, is as much as any other the Ordinance of God; and therefore we desire all Parents to consider that by being such, they are indispensibly called to it; and that not only for the providing Things necessary for their Bodies, and their subsistence in this Life: But also, and more especially, to a Religious and Godly Care, for the good of their Souls, and their Eternal Well-being in another Life: Where this last is wanting, notwithstanding the careful Provision made for them otherwise, they are deficient in the greatest and most substantial part of their Care for their Children. If any should be so Imprudent as to imagine that this is none of their Business; we refer them for their Information to *Prov.* 22. 6. and *Ephes.* 6. 4. What we would tenderly recommend is briefly our Sense how this Care may be Exercised, so as to render it,

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with the Blessing of God in some Degree Effectual.

In Order to which, we think that as Parents have an Authority over their Children, they should as soon as their Understandings are capable to receive it, let them know that it is so, and at the same Time endeavour by all Means to convince 'em, that they intend to make use of this Power they have over them on all Occasions for their Good. This will lay Foundation of Fear and Love; by the One they will be led to pay due Deference to their Parents commands; by the Other, they will readily and cheerfully put them in Practice, believing that it is both their Duty and Interest so to do. The one general Caution to be observ'd by Parents on this Occasion is, that whether it be Correction or Reproof, Admonition, or whatever else they may find Necessary, to be used for the Establishing their Authority over their

their Children; they take care that
 their own Spirits be so wisely Go-
 vern'd, that it may be clearly seen
 that the Ground of all is Love.

Having by these Christian Me-
 thods established an Authority over
 your Children, the next Thing ne-
 cessary to be consider'd is, how to
 make use of it, for their Good. In
 order to which, we think they ought
 diligently to observe their several
 Tempers and Dispositions: For tho'
 all are by Nature prone to Evil,
 as being the Offspring of the first
 Adam: Yet all are not inclin'd to Ev-
 ils of the same Kind, but some of
 one Kind, and some of another: When
 these particular Dispositions are
 found out, a double Watch is neces-
 sary to be kept over them as to that
 Part, that they may be as much as
 possible check'd, and resisted in the
 Beginning; and not suffered to grow
 strong, and break out often into Acts,
 which when frequently repeated, and
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they have tasted the Sweetness of gratifying their natural Inclinations, it will be the more Difficult, if not impossible to Root them out. And therefore we recommend above all Things, *that you begin with them betimes*, by shewing them the Pernicious Tendency of those hurtful Inclinations, to which you observe them in particular Addicted, and by laying such Restraints upon them, as you may judge Necessary, and you will not want Precepts and Examples out of the Holy Scriptures to confirm your Advice, to which they may be Directed.

On the other Hand, to Assist in seasoning their Minds, and raising in them Desires after the best Things, it will be convenient that Parents should in a prudent Manner, at proper Times and Seasons, as their Understandings are capable to receive it, inform them of the great Privileges and Blessings to which they

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are

are Born, if by their own Perverseness, they do not deprive themselves of them : And in partiular, the peculiar Excellency of the Christian Dispensation, compar'd with the former Legal Dispensations, which, yet were good in their Times, this being adapted to the regulating the inward Affections and Inclinations of the Mind ; whereas, the other reached no farther than outward Actions.

To help their Understandings in this Respect, they may be advis'd to Read carefully the Holy Scriptures, and more particularly the 5th, 6th and 7th Chapters of *Matthew*. They should be told, that as this inward Sanctity is required in the Gospel ; so *the Grace and Good Spirit of God is given, for that End*, without which they can do nothing : On this Consideration, something of your own Experience may be laid before them tenderly, as they are able to bear it.

And

And to besure, they ought to know, that this Grace in which all true Christians stand, *is the Free Gift of God through Jesus Christ, who died for them, and for all Men*; And that by his Death alone, a Foundation was laid, for all the subsequent Priviledges, to which they are intituled as Christians. And that they be directed to such Scriptures, where this wonderful Instance of the Love of God is largely declared and set forth.

With such Helps as these admitted in the Wisdom of God, and a Spirit of Meekness, Children may be brought gradually to the knowledge of themselves, and their duty to God and Men: And may be Taught to wait and attend upon God with Understanding, in Order to their further Improvement in the things of God, as they grow in years. And we doubt not, but

where such Endeavours are used sincerely, and with a single Regard to the Honour of God, and the good of their Souls, but that the Lord will concur with them to make them Successful, it being according to his own declared Will and Appointment

But as such a Care is required of Parents; so there is likewise a Duty required of Children, consisting in a ready Obedience to them. *Parents provoke not your Children to Wrath but bring them up ⁱⁿ the Nature and Admonition of the Lord, and Children obey your Parents in the Lord,* and Precepts so nearly related, that the One cannot be Effectual, without the Other. For which Reason, we now proceed in the Love of God, to advise you of the Younger Sort, that you be found in the Performance of this your Duty. The Obligation it is so Clear and Manifest, that we need not make use of Arguments to perswade or convince you of it;

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being acknowledged by all Mankind in all Ages, and plentifully recommended in Holy Scripture : Neither is it the Work of the Enemy to persuade you, that this is not a Duty required of you, but by leading you subtilly into false Notions concerning the Extent of it, to disappoint its good Effects, which he generally does by one or both of these Ways.

First, By representing the Commands of your Parents or Superiors as too severe, and so leading you to slight them, or so much of them, as is not agreeable to your liking. To Obviate this, we Desire you to consider, that your Christian Parents, if they discharge their Place towards you, must lead you in the Way of the Cross : That is, you being, as all are by Nature, strongly inclin'd to Vanity and Folly, and taking Pleasure therein, their care ought to be by proper Methods, to restrain you from such Things, as they Observe to be hurtful and pernicious. And

ol, 3. 20.

And these being generally such Things, in which you as Children are most Delighted, a Restraint from them is not Acceptable to you; and therefore, would willingly be excus'd from coming under a Yoke, which you think unpleasant. This your Parents or Superiours observing, and knowing better than you, their Evil Tendency, cannot allow you to continue in them, and their End being only and singly your Good, you ought to Obey them in it, without claiming a privilege of Chusing or Refusing, according as your liking or dislike should lead you. For which Reason the Wise Apostles ordains, that *Children obey their Parents*, not in a few Things, or such as please them only, but in *all Things*, adding *for this is well pleasing to the Lord*; and indeed, without this Universal Extent of it, The Precept of Obedience to Parents, can be of little or no Effect for their Good.

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Another subtle Snare of Satan, by which he Endeavours to make Void this great Duty of Obedience to Parents is, by perswading Young Persons, to cast off this Yoke too early, insinuating, that they have been long enough under Subjection, and that 'tis time now to be their own Masters, and act accordingly without being accountable to any. To set this dark Suggestion in a true Light: We desire you to consider, that in every Station of Life, even to Old Age, there is a Subjection one to another required of us, agreeable to our several Conditions and Circumstances, and to besure the Subjection of Children to Parents remains during their Minority or Nonage in all Things: (and afterwards in some Cases such as Marriage, &c.) So that they are accountable to their Parents, or those that have the Rule over them as Masters, for their Conduct every where; and especially, for the Time they Spend, and the Con-

Conversation they have Abroad in the World. And Parents and Masters have a Right to require such an Account of 'em, and ought to do it: That is, that they do not take Liberty to gad about, out of their Fathers or Masters Houses, without their Knowledge and Consent. The want of this care in Parents and Masters, on the one Hand, and the Opinion in Children and Servants on the other Hand, that they are under no such Obligation, is as much as any Thing, the great Cause of that loud Complaint so justly made of the Degeneracy of the Youth. For when they are out of their Masters or Parents Observation, in Company of their own chusing, what hinders them from running into the greatest Excesses? What hinders them from building one another up in the worst of Principles? which naturally lead to the worst of Practices, the Effects of which some Parents have seen to their great Sorrow. Under

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der which Consideration we take Liberty to Caution both the One and the Other, that they would beware of splitting on this Rock, on which so many have suffered Shipwrack.

And inasmuch as our Friends in the Beginning, were led to bear a Testimony to the World against the Deeds of it which are Evil, and in Particular against the vain Fashions and Customs thereof; such as Superfluity in Habit and Furniture, Indecent and Unnecessary Ceremonies in Behaviour, Flattery and Superfluity in Speech: All which were invented, and are continued to fulfil the Lust of the Flesh, the Lust of the Eye, and the Pride of Life. And it being Evident, that the Spirit of Truth where it is received, believed in, and obey'd, brings into such a glorious Liberty and Freedom of Spirit; that those that are under the Influence of it, are not in Bondage to the Spirit of this World, so

as to be carried away with these Vanities.

Under these Considerations we recommend to both Old and Young, seriously to Consider whether that Excess or Extravagance into which some are carried in these Respects, is consistent with the Profession of Godliness they make to the World. It was the Command of Christ to his

Mat, 6 25. Followers, *take no Thought, saying, what shall we Eat, or what shall we Drink, or wherewithall shall we be Cloathed.* If an Anxious Thoughtfulness in the providing to our selves these Necessaries, of Meat, Drink, Apparel, &c. is hereby condemn'd (which those who may be concerned in the Excess of that Care ought to take Notice of) How much more Condemnable is it, to take too much Thought about the use of them when Provided which we fear is so much the Case of too many, that instead of taking no Thought about it, a great

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Part of their Care and Thoughts is imployed that Way, to the withdrawing their Minds from that State of constant Watchfulness and Fear, that a true Christian Man and Woman ought always to be found in: For which Reason we earnestly Request Parents of Children, to Restrain them in all Excesses of this Kind, and not leave to Time and their Childrens better Judgments to amend, what was once in their Power to have prevented; And which 'tis observable, Time or a riper Judgment does not often bring forth. But on the contrary, 'tis Apparent, that many times when the Minds of young People are once drawn out, and lifted up with a Conceitedness, through these imprudent Indulgences, they have by Degrees been so far carried away with them, as at last to take their Flight from all that's Good; and it has been out of the Power of their Parents, or best Friends to reclaim 'em.

To prevent which, the greatest Care and Circumspection ought to be used, by laying before them first and principally the good Examples and Precepts of Holy Men and Women, Recorded in Holy Scripture in former Ages, and the Examples of their elder Friends and Brethren in this Generation, and the many Christian Admonitions of our *Yearly Meetings*, in particular, that contained in an Epistle from thence in the Year, 1718. *Against Pride, &c.* which we recommend in an especial Manner, to your serious Perusal and Observation. All which may be helps to you, in the restraining your Children from these Excesses. *Lastly*, That the Elder, both Men and Women, be themselves good Examples to the Younger, in all *Gravity, Sobriety, Temperance and Moderation in all Things*, which we think very necessary to add Weight to your Endeavours, for their Good.

And

And because, few Things tend more to the Hurt of People, than Evil Communication, we take Liberty to renew our Advice and Caution formerly given, which we recommend not only to the Youth, but those of Riper Age, that may be concern'd, *viz.* That they forbear that Practice of Company-keeping, and frequent Resort to Taverns and Ale-Houses, when no Business calls them thither; there being we fear, very great Inconveniences attending such a Practice, not only by putting themselves in the Way of Temptation to Drink to Excess: (which opens a Door for many other Evils to enter,) but by giving an Opportunity for Men of corrupt Minds, to sow the Evil Seeds of loose Principles, perhaps to the calling in Question the great Truths of Religion, contain'd in the Holy Scriptures; and thereby striking at the Foundations of Godliness and Holy Living, and introducing
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such Notions and Principles as are Reconcilable to their corrupt Practices, which the Mind is very ready to receive when flushed with the warmth of strong Drink, and Animated by the influence of wicked Companions. At such a Time, 'tis not to be expected, but that the Testimony which our Fore-fathers were concerned to bear against the World, and the vain Fashions and Customs of it, and their introducing that Plainness and Simplicity of Life, agreeable to the Example and Practice of Holy Men and Women, in the first and purest Ages of Christianity, should become the Subject of Contempt and Ridicule. Add to this the pernicious Practice of those who frequent Play-houses, where Religion and Virtue are often made matter of Sport and Drollery, to the corrupting (as much as most Things) the Minds of those who are so imprudent as to attend 'em. To which also the Reading of Plays, Romances, and

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other ungodly and irreligious Books do's not a little contribute: Which things we have Reason to believe, some of those who profess the *Holy way of Truth* with us, are concern'd in, tho' at present we know not the Particulars, being concealed (as all Works of Darkness are) in Secret: so that we can only in this manner, warn all such of the Evils they are bringing upon themselves, and desire them to consider, however at present they may hide themselves, that *there is nothing covered that shall not be Reveal'd, nor hid that shall not be Manifest*: And that tho' at present they please themselves in them, yet sooner or later, *for all these Things God will bring them to Judgment*, which we pray God they may seriously lay to Heart in Time. And in Order that those who are so unhappy as to be taken in these Snares, or engaged in such dangerous Conversation, may be delivered from them; It is our earnest Advise and Exhortation

tation to 'em, that they wou'd as soon as possible break off all Familiarity and Acquaintance with those, from whom they must know, they have received Hurt; and it will be an help and Encouragement for 'em so to do, if the Elder and more Considerate shew a Disposition to admit them sometimes into their Company, and when with them, to treat 'em kindly, which will make Way very much for any Advice or Council, they may have to Administer to 'em, Relating to their Conduct.

For other Particulars we recommend you to the Paper first mentioned, and in an especial Manner, we would remind you (there being we fear some Occasion for it) of that part which Advises Friends to *Trade within Compasses*, so that they may never be brought under a necessity to break their Words and Promises, or deprive others of their just Rights: It being so directly contrary to the common

common Principles of Truth and Honesty, that we with there may not be so much as Occasion to Name it amongst us.

To draw to a Conclusion of this our solemn Advice. We earnestly recommend as absolutely necessary, to render these, and all other Endeavours of this kind Effectual, *a strict Unity of Spirit, and good Harmony amongst our Friends in general*: Let us Labour above all Things to preserve this, and Restore it where it is in any Measure decay'd: Let us consider, That we are all Members of one Body, and as such ought every one to be concern'd for the good of the whole, and of each other: Let not the Inferior, or less comely Parts, (which may be compared to the *Foot or Ear*) Be discourag'd, or conclude, that *they are not of the Body*, because they are not such as the more noble to Appearance; such as the *Hand or Eye*: Neither let

the more noble Parts, or such as may think themselves so, vaunt over those, who may be accounted *less Honourable*, so to think themselves in a Station above them, that they have no need of 'em. *The Eye cannot say to the Hand, I have no need of thee, nor again, the Head to the Feet, I have no need of you.*

Wherever this Spirit takes Place, it tends not only to the great Loss of the Particulars, (who cannot stand when alone, tho' they think themselves never so strong) but to the Dissolution of the Whole. See 1 Cor. chap 12. Our Strength and Comfort as a Society consists in Unity, which therefore we ought to be very particularly tender of. What tho' some amongst us, Walk not as becomes the Gospel of Christ? Shall their disorderly Walking obstruct the Unity of the Body in general By no Means. Let us beware of that peevish fretful Spirit, that would lead us into Prejudices and Offences

against

against the Whole, because of the Mis-
 carriages of some, and under this
 Consideration, expose all without
 Distinction. Let us rather come
 up in a generous Resolution, in the
 Strength of the Lord, and in his
 Wisdom, to Endeavour every one
 to help his Brother or Neighbour,
 whom he may know to be *overtaken*
more or less in a Fault, and restore
him, if possible, in a Spirit of Meek-
ness. Or if we cannot be always so
 Successful, yet we shall Deliver our
 Selves from having any share in the
 Guilt of our Brother, in that we
 did not *suffer Sin to rest upon him*
 unreproved. Let us lay these Mat-
 ters seriously to Heart, and in our
 Endeavours of this kind, let us con-
 sider the Dealings of God with us,
 and his Long-Suffering and Patience,
 and make that an Example of our
 Dealing one with another. This
 will lead us to wait with Patience
 one over another, for the Return
 and Repentance of any, who may

be out of the Way. And if after all, there appear no Fruits of these Christian Endeavours, to an Amendment of what is amiss, then at last to proceed (if it be a Matter of publick Scandal) to a regular Discharge of our Duty, by dealing with them according to Gospel Order.

By these Methods, not only Unity, but Purity will be preserv'd in the Church, for whatever Mischiefes may be committed by Particulars, the Church will clear itself, and so not be chargeable therewith.

Lastly, We intreat you to beware of two Things which are altogether Inconsistent with, and Destructive of this good Understanding among Friends: That is First a Spirit of Whispering and Backbiting, and detracting one from another in Private, which is so much worse than openly exposing each other, inasmuch as it Destroys the

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Reputation of a Friend, without giving him an Opportunity of redressing himself. The other is a publick Exposing the Failings of a Friend or Brother, which is still worse, when Built on an uncertain Foundation, perhaps of a false Report; this laying open the Nakedness of a Friend, either in the one, or the other Way, has a direct Tendency to the Destroying of Unity; because those who find themselves thus injuriously treated, becoming thereby exasperated, are naturally led to seek Methods, to set themselves Right: And if they apprehend themselves not capable to do it, will form Parties to strengthen themselves against their Adversaries.

And thus the Church becomes as *a House divided against it self, which cannot stand.* The only way to prevent this great Inconvenience, is not to be easy to receive Reports
one

one against another; especially, *not against an Elder*, but when well attested *before two or three Witnesses*: And when any thing appears to use Freedom in Plainness one towards another, which is the Way of God's dealing with us, and what the Spirit of Truth will lead all into, that are under the Direction of it.

To that therefore, we recommend you for your Conduct in all Things; and conclude with the general Exhortation of the Apostle to the *Philipians*, Chap. 4. ver. 8. *Finally Brethren, whatsoever things are True, whatsoever things are Honest, whatsoever things are Just, whatsoever things are Pure, whatsoever things are Lovely, whatsoever things are of good Report; If there be any Virtue, if there be any Praise, think on these Things.*

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